PROFICIENCY EXAMINATION FOR THE PROFESSIONAL MINISTRY I.D. No. ___

UFMCC

Practices—Worship and Counseling

WORSHIP

Note: The worship and counseling sections of the Practices examination each count for 50 per cent of the total examination.

TRUE/FALSE

(Check the appropriate box.)

True	False	
☐	☐	1. Although every MCC has an identity of its own, UFMCC By-Laws mandate the order of worship used so that all MCC worship services be uniform.
☐	☐	2. The traditional definition of a sacrament is "an outward and visible sign of an inward and spiritual grace."
☐	☐	3. Protestant worship has traditionally emphasized the importance of reading the Word of God and Preaching.
☐	☐	4. In most Christian traditions, any baptized Christian has the authority to offer baptism.
☐	☐	5. In UFMCC, the invitation to Holy Communion is extended to "all who believe, confess, repent and seek God's love through Christ."
☐	☐	6. UFMCC practices adult baptism only.
☐	☐	7. If a Pastor participated in blessing of a church member's motorcycle, (s)he would be violating the By-Laws.
☐	☐	8. White as a liturgical color is used only at Easter and Christmas Sundays.
☐	☐	9. The use of the seasonal colors is required by UFMCC.
☐	☐	10. Latin must never be used during a UFMCC service.
☐	☐	11. Purple is used during Advent and Lent because it symbolizes martyrdom.
☐	☐	12. According to the Scriptures, individual worship includes psalms, hymns and spiritual songs.
☐	☐	13. Worship may be divided into corporate (public) and individual (private)

MULTIPLE CHOICE

(Check the box that best answers the question or completes the statement.)

14. Why, in MCC is the Pastor ultimately responsible for ordering worship?
- ☐ a. The Pastor should be in charge of everything.
- ☐ b. The worship service should be coordinated by the Pastor.
- ☐ c. Lay people don't know how to order worship.
- ☐ d. none of the above.

15. Worship at its best is
- ☐ a. a corporate experience.
- ☐ b. a magical rite.
- ☐ c. a one-person performance.
- ☐ d. none of the above.

16. The English word "worship" is derived from the old Anglo-Saxon word "weorth-scipe" and basically means
- ☐ a. to prostrate oneself.
- ☐ b. to ascribe worth.
- ☐ c. to sit decently and quietly.
- ☐ d. to be reverent.

17. Mainstream Christianity approaches worship and prays to God through Jesus Christ because
- ☐ a. Jesus alone is God.
- ☐ b. Christ Jesus is the head of the body, which is the Church.
- ☐ c. all our hymns are about Jesus.
- ☐ d. all of the above.

18. The liturgy of the MCC service *must* be taken from
- ☐ a. The Roman Catholic Mass.
- ☐ b. a form suggested by UFMCC
- ☐ c. The Methodist book of Worship.
- ☐ d. none of the above.

19. The suggested color for the Fellowship Sunday set aside for those killed in the New Orleans fire is
- ☐ a. Red
- ☐ b. Purple
- ☐ c. Black
- ☐ d. White

20. Chasubles are garments to be worn
- ☐ a. during consecration of the elements.
- ☐ b. during processional.
- ☐ c. only during service.
- ☐ d. to designate ministers.

21. The words of institution are
- ☐ a. Lord, bless this bread and wine.
- ☐ b. Holy Spirit, now descend.
- ☐ c. This is my body . . . This is my blood.
- ☐ d. none of the above.

22. All of the hosts or wafers must be consumed after each service because
- ☐ a. they have been consecrated.
- ☐ b. they will become stale, if left for a week.
- ☐ c. it would be difficult to repackage them.
- ☐ d. none of the above.

23. The term, homeletics, refers to
- ☐ a. church hymnody.
- ☐ b. preaching.
- ☐ c. the Latin Mass.
- ☐ d. all the parts of worship.

24. The reason for having a Baptism service as a part of public worship rather than privately might be that
- ☐ a. Baptism requires at least three witnesses.
- ☐ b. a private service violates the By-Laws.
- ☐ c. Baptism is a corporate event in which a congregation takes some responsibility for nurture of the candidate.
- ☐ d. there is no good reason for it not to be public.

25. A theological rationale for having the offering after the sermon might be that
- ☐ a. offering is part of our response to hearing the word.
- ☐ b. people are more emotional then and will give more.
- ☐ c. it saves time.
- ☐ d. latecomers will be allowed to make their offering.

26. The proclamation of the "mystery of faith" in Christian worship is:
- ☐ a. "Jesus saves."
- ☐ b. "All are invited to the feast."
- ☐ c. "Come, my sisters and brothers, let us keep the feast."
- ☐ d. "Christ has died, Christ is risen, Christ will come again."

27. The traditional colored stole worn by a minister is a symbol of
- ☐ a. being an MCC minister.
- ☐ b. the calling of the congregation.
- ☐ c. the yoke of Christ.
- ☐ d. being high church.

28. The main reason hymns are sung in worship is
- ☐ a. to make the people feel good.
- ☐ b. that there is singing in heaven and we are imitating them.
- ☐ c. we are following the Judeo-Christian tradition.
- ☐ d. that it is one means of worshiping and praising God.

29. The first Christian hymns were
- ☐ a. chanted portions of the gospels.
- ☐ b. the Psalms.
- ☐ c. solos by the Apostles' wives.
- ☐ d. chanted Deuteronomic codes.

ESSAY

Draw up an order of worship for the main Sunday service of a local MCC congregation. List in order all the items you would include (such as Call to Worship, various prayers, etc.). Do *not* write out any of the prayers, responses or readings. Simply list them in order. Then give a *detailed rationale* for ordering the service as you did. Why did you place the items in this particular order and not some other way? Total, 20 points.

Be sure to include your I.D. number on each additional sheet of paper that you use for the essay.

COUNSELING

Pastor Brown is the pastor of an MCC in a large metropolitan city. (S)he has the following verbatim counseling session with John and Paul. The couple have been in a sexually exclusive relationship for six years. John is a white, 30-year-old male who has been employed for 10 years by a major corporation at the executive management level. He was heterosexually married for three years. His marriage was terminated, by John, four months after he met Paul at an adult book store. Paul is a black male 32 years of age. Paul has just completed his residency at a major medical school. He "came out" as a gay person during his teen years and has been involved in several male-to-male rel ationships, averaging one year.

In the following dialogue, P equals Pastor; Pa equals Paul; I equals John.

P1 As I understand your situation, you have been sexually exclusive for six years, and now, John, you are becoming more attracted to other men and have recently spent the night at the baths while Paul was on duty at the hospital.

I1 Pastor, I am really feeling guilty about my night out. At the same time, I must admit I enjoyed myself and can't say that I'm sorry.

P2 Paul, what are you feeling as you listen to John talk about enjoying his sexual encounters at the baths?

Pa1 I can't understand how, after six years of fauthfulness, that John could do this to me.

P3 Paul, that is an explanation. Can you tell me about your feelings?

Pa2 I feel angry, betrayed, used and don't know if I can ever trust John again.

I2 Paul, I'm sorry I hurt you, but the only thing you are interested in is the hospital, your patients, and money. We don't talk, go to the movies, or even have sex anymore.

P4 What I hear you saying is that you have stopped communicating.

I3 That's right.

P5 Maybe if we prayed together, you could find a resolution to your problems and we could meet again at a later date.

MULTIPLE CHOICE

1. Pa2 shows that
- ☐ a. Paul is resisting counseling.
- ☐ b. Paul is aware of his feelings.
- ☐ c. Paul is displaying counter-transference.
- ☐ d. Paul is an angry person.

2. P5 is
- ☐ a. an appropriate theological answer to the Paul and John problem.
- ☐ b. an example of positive reinforcement.
- ☐ c. a simplistic solution to a more complicated problem.
- ☐ d. none of the above.

3. The following options are available for Paul and John:
- ☐ a. referral for professional counseling.
- ☐ b. meeting regularly with the Pastor for spiritual support.
- ☐ c. exploring an open relationship.
- ☐ d. all of the above.

TRUE/FALSE

True	False	
☐	☐	4. Ego is basically a Freudian term.
☐	☐	5. Child, parent, adult is a concept from the Jungian school of psychology.
☐	☐	6. Anima, Animus is a Jungian term.
☐	☐	7. One out of three gays and lesbians is an alcohol abuser.
☐	☐	8. Trust vs. mistrust is the first of Eric Ericson's eight stages of human development.
☐	☐	9. Victor Frankl wrote *Man's Search for Meaning,* in which he connected spiritual values with psychiatry.
☐	☐	10. Schitzophrenia is a psychosis that means loss of contact with reality.
☐	☐	11. Homosexuality is a minor associative personality disorder.
☐	☐	12. Counselees often form strong, affectionate attachments to the person who is their therapist or counselor. This phenomenon is called transference.

I.D. No. ___

True	False	
☐	☐	13. Pastoral Counseling is a division of Pastoral Care.
☐	☐	14. The Wolfenden Report in Great Britain recommended that homosexuals be imprisoned for life.
☐	☐	15. Religious ideation or fixation is a common phenomenon of mental illness.

ESSAY

Analyze the following counseling situation fully. Include discussion of the issues involved, options available to counselor and counselees, as well as any theoretical material you may wish to cite. Total, 20 points.

Sue is 36 years old and has previously been married. In the divorce settlement, she was given custody of two children, ages three and nine. Since her divorce, Sue has met Eileen and has been in a relationship with her for four years. Sue and Eileen are devoted parents, a solid couple, and are also known as highly active and visible members of their local MCC congregation. Eileen is currently a Deacon in the church. For several months Sue and Eileen have been very vocal concerning the need for Christian Education programs for older children and care centers for younger children. So far the congregation has been unresponsive to these needs. Sue and Eileen come to you as their Pastor to discuss the situation. How might you respond?

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I.D. No. _____

PROFICIENCY EXAMINATION FOR THE PROFESSIONAL MINISTRY
Universal Fellowship of Metropolitan Community Churches

PRACTICAL THEOLOGY: TEACHING

Answer in detail the six questions below. You have two hours to complete this section.

1. What does an "inclusive" understanding of God mean to you? What did Jesus teach about the inclusive nature of God? How can you communicate this in your teaching and preaching?

2. You are teaching a membership class which includes a large number of persons with little or no church background. In your going over the UFMCC Statement of Faith, you have received several questions about the Trinity, like what does it mean and is it necessary to believe that now? Your response is to devote the next class session to "The Trinity". Give in detail what your class presentation would be. Include such questions as:

    a) How did the Christian Church come to adopt Trinitarianism? How did it come about historically? What do the Apostles and Nicene Creeds say about the Trinity?

    b) Why is a Trinitarian understanding of God important today? How can these Trinitarian creedal formulations be interpreted for today? Why is it essential to Christian faith?

3. You are talking with a lay leader in your church who is from a Roman Catholic background, and she tells you that she views the Holy Union she has had as a sacrament. She cannot understand why you refer to Holy Union as a rite and not as a sacrament. What is your response to her? In so doing, explain why Holy Union is not a sacrament, and Holy Communion and Baptism are.

4. In a membership class you are asked: what is the MCC understanding of Holy Communion? What is your response? What is your personal understanding of this sacrament?

5. Should non-Christians who do not accept the UFMCC Statement of Faith be allowed to become members in a local MCC? Why? How would you handle this in a church where you are pastoring?

6. You are the new pastor of a MCC chartered church, and a couple who was once active in that congregation but no longer are has come to talk with you. One is a former Roman Catholic and the other from a small fundamentalist church. They tell you that their main problem with MCC is the MCC style of pastoral leadership, that they are used to a strong, authoritative, father-figure for a pastor, and they cannot understand why MCC does not have that. What would you explain to them about pastoring in MCC, as far as the By-laws (pastoral duties, division of responsibilities, etc.) and differences in MCC in lifestyle, gender, understanding of ministry, etc.?

Attach additional pages to this form if needed, making sure that your identification number appears on each page.

UFMCC
3/79

I.D. No. _____

PROFICIENCY EXAMINATION FOR THE PROFESSIONAL MINISTRY
Universal Fellowship of Metropolitan Community Churches

PRACTICAL THEOLOGY: COUNSELING

Answer in detail the three questions below. You have one hour to complete this section of the examination.

1. What does pastoral counseling involve? How does it differ from secular counseling? In what ways are they similar?

2. When someone approaches you with a problem to resolve, what do you see your counseling role to be? Give two specific examples to illustrate.

3. Recall a difficult counseling situation you have encountered which involved some aspect of sexuality (i.e., acceptance, expression, relationship, lifestyle, etc.). How did you handle the counseling situation? What was good or helpful about what you did? What would you do differently now, if anything?

Attach additional pages to this form if needed, making sure that your identification number appears on each page.

UFMCC
3/79

I.D. No. _____

PROFICIENCY EXAMINATION FOR THE PROFESSIONAL MINISTRY
Universal Fellowship of Metropolitan Community Churches

PRACTICAL THEOLOGY: EVANGELISM

Draw up an effective plan of evangelism/outreach for a local church of which you are the pastor. Designate the size and setting of this hypothetical congregation.

You have one-half hour (30 minutes) to complete this section of the examination.

Attach additional pages to this form if needed, making sure that your identification number appears on each page.

UFMCC
3/79

I.D. No. _____

PROFICIENCY EXAMINATION FOR THE PROFESSIONAL MINISTRY
Universal Fellowship of Metropolitan Community Churches

PRACTICAL THEOLOGY: ADMINISTRATION

Answer in detail the four questions below. You have forty-five minutes to complete this section of the examination.

1. What is the pastor's responsibility in formulating and meeting a budget in a local church?

2. What is a pastor's responsibility in local church committees and task forces? What should the pastor do? What should the Board of Directors do? What should committee members do?

3. You are the Assistant Pastor of a 200-member church, and many members have come to you telling you that they cannot relate to the Pastor, that s/he is too cold and not available to them, out of town too much, etc. They want to dump the Pastor and elect you instead. What is your response to them? What is your responsibility to the Pastor and to the congregation?

4. A wealthy member of your church is disatisfied with a recent action of yours in participating in a civil rights rally. He thinks that the church should be very low-key in the gay community and not get involved in "social action". He thinks that MCC is not "spiritual" enough. He threatens to stop giving his tithe if you ever do that again. His tithe amounts to about one tenth of your church budget. What is your response?

Attach additional pages to this form if needed, making sure that your identification number appears on each page.

UFMCC
3/79

I.D. No. _____

PROFICIENCY EXAMINATION FOR THE PROFESSIONAL MINISTRY
Universal Fellowship of Metropolitan Community Churches

BIBLE EXEGESIS: OLD TESTAMENT SECTION

Do an exegesis of one of the following passages from the Book of Jeremiah:

1. Jeremiah 15: 15-21
2. Jeremiah 28

In your exegesis consider the following: FIRST, what is the meaning of the selected passage in terms of context (author, audience, message of book, historical setting, place, etc.)? SECOND, what is the contemporary significance of the meaning of this passage? How could you use this as a basis for a sermon in 1979? Do not write out a sermon. You may develop a simple sermon outline if you wish.

NOTE: In addition to a Bible, you may use any Biblical commentaries, dictionaries, handbooks, and textbooks you wish. List what resources you do use and indicate if you are quoting material. Show an awareness of different theological positions in Biblical interpretation by your choice of resources.

You have one hour to do this exegesis. Attach additional pages to this form if needed, making sure that your identification number appears on each page.

UFMCC
3/79

I.D. No. _____

PROFICIENCY EXAMINATION FOR THE PROFESSIONAL MINISTRY
Universal Fellowship of Metropolitan Community Churches

BIBLE EXEGESIS: NEW TESTAMENT SECTION

Do an exegesis of one of the following passages from the Gospel according to John:

1. John 4: 1-30
2. John 13: 31-38

In your exegesis consider the following: FIRST, what is the meaning of the selected passage in terms of context (author, audience, message of book, historical setting, place, etc.)? SECOND, what is the contemporary significance of the meaning of this passage? How could you use this as a basis for a sermon in 1979? Do not write out a sermon. You may develop a simple sermon outline if you wish.

NOTE: In addition to a Bible, you may use any Biblical commentaries, dictionaries, handbooks, and textbooks you wish. List what resources you do use and indicate if you are quoting material. Show an awareness of different theological positions in Biblical interpretation by your choice of resources.

You have one hour to do this exegesis. Attach additional pages to this form if need, making sure that your identification number appears on each page.

UFMCC
3/79

I.D. No. _____

PROFICIENCY EXAMINATION FOR THE PROFESSIONAL MINISTRY
Universal Fellowship of Metropolitan Community Churches

UFMCC POLITY

Please write answers in the space provided. You have one hour and fifteen minutes to complete this section.

1. The founding (first service) of MCC Los Angeles was (month, day, year) _____.

2. The first General Conference was held in the year of _____, in the city of _____.

   The keynote address was given by _____.

3. The speaker for the climatic closing service of the second General Conference was (choose one):

   [ ] a. Edmund Brown, Jr.
   [ ] b. Willie Brown
   [ ] c. Ed Davis
   [ ] d. Evelyn Hooker

4. Indicate the location and year of the following General Conferences:

   2nd General Conference _____ _____

   3rd General Conference _____ _____

   4th General Conference _____ _____

   5th General Conference _____ _____

   6th General Conference _____ _____

   7th General Conference _____ _____

5. The first woman elected to the Board of Elders was (first and last name) _____.

6. The fourth General Conference established the _____ Commission to study the doctrine and ministry of the Fellowship. This commission developed its report for the seventh General Conference from (choose one):

   [ ] a. the theologians of the Fellowship
   [ ] b. the grassroots of the Fellowship
   [ ] c. "The Gay Christian"
   [ ] d. Union Theological Seminary

7. That report explained that the task of theology is (choose one):

   [ ] a. to elucidate the erudite Scriptures of liberation.
   [ ] b. to explain our faith and message in terms people can understand.
   [ ] c. to effect changes in the Statement of Faith acceptable to both liberals and conservatives.

8. That report's definition of the community to which MCC is called to minister included the following (choose one):

   [ ] a. Our ministry should be confined for the foreseeable future to communities of primarily gay Christians.
   [ ] b. To seek to serve only the gay community is a misunderstanding of our call and of our humanity.
   [ ] c. The community we are called to serve is all those who can identify with our sexual orientation.

9. That report says that the unique emphasis of MCC is (choose one):

   [ ] a. accepting gay people into our membership and treating them as redeemed human beings.
   [ ] b. dealing with human sexuality openly and honestly as Jesus did.
   [ ] c. recognizing the centrality of sexuality as the focal point of our lives and ministry.

10. From 1976 until 1979 the same seven persons have served on the Board of Elders. Indicate their first and last names:

    1. _____
    2. _____
    3. _____
    4. _____
    5. _____
    6. _____
    7. _____

11. The chairperson of the UFMCC Commission on Christian Social Action is _____.

    The three issues that this commission deals with are _____, _____,

    and _____.

12. The UFMCC bi-monthly magazine is called _____. It includes a journal

    of personal opinion called _____.

13. The Board of _____ maintains an ongoing ministry to prisoners in state and federal prisons.

14. You are the Pastor of a local MCC, and you are asked by a newcomer to explain how MCC got started. What would you say to this person? Write out your response on this page. Include the incident which prompted Troy Perry to found a church. Describe the first service.

15. What is the full name of the Fellowship?

_____

16. The By-laws do not authorize a group to call itself (choose one):

[ ] a. MCC Ocean City
[ ] b. MCC Centerville, Study Group
[ ] c. Vineland Mission, MCC
[ ] d. Fellowship Church, Niagera Falls

17. Each church group must add the name of the city to its local church name. True or False (circle one).

18. The By-laws do not make it clear that this is a Christian Church. True or False (circle one).

19. Because of the special outreach of the UFMCC to the homophile community, the By-laws state: "to offer a church home to all who have been rejected or made to feel unwelcome in other churches because of sexual orientation. . ." True or False (circle one).

20. Article III deals specifically with (choose one):

[ ] a. doctrine, worship services, rites
[ ] b. Scriptures, tradition, faith
[ ] c. faith, tradition, sacraments, rites
[ ] d. doctrine, sacraments, rites

21. The preamble part of the doctrinal statement skirts the issue of Christianity and does not describe the UFMCC as a Christian church. True or False (circle one).

22. The preamble of the doctrinal statement states that the UFMCC was founded in the interest of (circle one):

[ ] a. offering a church home to all who confess and believe.
[ ] b. offering a church home to all who accept the Lord Jesus, regardless of sexual orientation or affectional preference.

23. The By-laws indicate that our faith is based on the principles outlined in the Apostles, Nicene, and Athanasian Creeds. True or False (circle one).

24. What does it mean that the UFMCC "moves in the mainstream of Christianity"?

_____

_____

_____

_____

_____

_____

25. Is the doctrinal statement explicitly Trinitarian? Explain. _____

_____

_____

_____

_____

_____

_____

26. The doctrinal statement refers explicitly to the "Virgin Birth" of Jesus. True or False (circle one).

27. The doctrinal statement states that the Holy Spirit "is the working arm of God", but stops short of saying the Holy Spirit is God. True or False (circle one).

28. According to Article III, baptism by immersion is (choose one):

[ ] a. required
[ ] b. permitted
[ ] c. forbidden
[ ] d. encouraged

29. Holy Communion, Ordination, and Baptism are the only sacraments recognized by the UFMCC. True or False (circle one).

30. Holy Communion is defined in accordance with our Lord's own words. True or False (circle one).

31. "Open Communion" has been a tradition in the UFMCC. What do the By-laws say about it?

_____

_____

_____

_____

_____

_____

32. Who may perform the rites of the church? _____

_____

33. List the six rites of the church.

1. _____

2. _____

3. _____

4. _____

5. _____

6. _____

34. The present By-laws specify that Holy Union is for persons of the same sex, and Holy Matrimony is for male-female marriage. True or False (circle one).

35. The By-laws show that an "ordination" is not a proper UFMCC ordination unless the Ministerial Credentials and Affairs Committee authorizes it. True or False (circle one).

36. The UFMCC recognizes only two orders of the professional ministry: ordained ministers and licensed ministers. True or False (circle one).

37. In general, licensed ministers may perform all the functions of the ministry except for the rite of

_____

38. The By-laws state that the procedures for licensing are prescribed by (choose one):

[ ] a. Ministerial Credentials and Affairs Committee
[ ] b. Board of Elders
[ ] c. By-laws
[ ] d. District Review Committee

39. The By-laws clearly state that educational background is more important than experience for licensing. True or False (circle one).

40. In referring to the full ministry of ordained ministers, the By-laws specifically mention (choose one):

[ ] a. preaching, teaching, leading in worship, counseling, supervising committees.
[ ] b. pastoring, evangelizing, teaching, preaching, leading in worship, and fulfilling all other duties of the office.
[ ] c. pastoring, visitation, office administration, supervising programs, etc.
[ ] d. all the above.

41. Licensed and ordained ministers are those required to make a full lifetime commitment to the ministry of the UFMCC, whereas deacons and exhorters have limited terms. True or False (circle one).

42. Ordination is for life, but the MCAC may remove an ordained person's license to function in the UFMCC. True or False (circle one).

43. It is a violation of the By-laws for an ordained minister to preach or teach against belief in the Trinity. True or False (circle one).

44. When formal charges against a professional minister are presented to that minister, s/he immediately goes on inactive status. True or False (circle one).

45. On what two grounds may professional ministers be subject to disciplinary action?

1. _____

2. _____

46. Ordained ministers from other denominations (choose one):

[ ] a. are automatically received as licensed ministers
[ ] b. are ordained after one year's service as licensed ministers
[ ] c. must serve as exhorters for at least six months
[ ] d. all the above
[ ] e. none of the above

47. Deacons are appointed by the Pastor (choose one):

[ ] a. with the approval of the Board
[ ] b. for a three year term
[ ] c. after they have been trained
[ ] d. all the above

48. The local church may establish its own rules for congregational approval of deacons as long as there is no conflict with the UFMCC By-laws. True or False (circle one).

49. Exhorters are those who feel called to be professional ministers and have the same identifiable qualities for the professional ministry, including educational background or equivalent experience. True or False (circle one).

50. Exhorters are required by the By-laws to engage in a program of study. True or False (circle one).

51. The government of this Fellowship is vested in (choose one):

[ ] a. the Elders
[ ] b. the local congregations
[ ] c. the Elders and District Conferences
[ ] d. the Elders, professional ministers, and church delegates

52. District Conferences are for the purpose of (choose one):

[ ] a. Christian fellowship and mutual cooperation
[ ] b. government of the congregations on the district level
[ ] c. solving problems in that district
[ ] d. appointing pastors to congregations in that district
[ ] e. all of the above
[ ] f. none of the above

53. A local chartered church must (choose one):

[ ] a. subscribe to the doctrine of the UFMCC
[ ] b. subscribe to the government of the UFMCC
[ ] c. be chartered by the UFMCC
[ ] d. be listed in the minutes of the General Conference
[ ] e. all of the above
[ ] f. none of the above

54. The government of the local chartered church is (choose one):

[ ] a. vested in its members with the approval of the local Board of Directors
[ ] b. controlled by the members following the By-laws of the UFMCC and the provisions of General Conferences
[ ] c. subject to the approval of the District Board of Home Missions all matters not expressly covered in the UFMCC By-laws.
[ ] d. all of the above
[ ] e. none of the above

55. The District Coordinator must be (choose one):

    [ ] a. an ordained minister
    [ ] b. a licensed or ordained minister
    [ ] c. any qualified person elected by District Conference
    [ ] d. competent and official looking

56. The District Coordinator is described as serving what function in the district where elected (choose one):

    [ ] a. having the office of bishop (with a small "b")
    [ ] b. being the "supervisor" for all the church groups in that area
    [ ] c. acting as the official representative of the Board of Elders
    [ ] d. being the "superintendent" of the churches in that area
    [ ] e. none of the above

57. The District Coordinator sees to it that every church group is supplied with a pastor or worship coordinator. True or False (circle one).

58. The By-laws require the District Coordinator to VISIT each local church group in the district. True or False (circle one).

59. The District Board of Home Missions has a one-line "job description". It is (choose one):

    [ ] a. to appoint pastors and worship coordinators to fill vacancies.
    [ ] b. to establish new study groups
    [ ] c. to coordinate evangelism
    [ ] d. to direct the establishment, life, and growth of study groups and missions.

60. All MCC congregations (churches, missions, and study groups) are required to elect their pastor now that all have members. True or False (circle one).

61. Local worship services (choose one):

    [ ] a. must be conducted every Sunday by the pastor
    [ ] b. are the responsibility of the pastor to plan with the Board.
    [ ] c. fall completely within the authority of the pastor as to their ordering
    [ ] d. all of the above
    [ ] e. none of the above.

62. Pastors may be removed (choose one):

    [ ] a. by the Board of Directors
    [ ] b. by a majority vote of the congregation
    [ ] c. by a 2/3 vote of the congregation
    [ ] d. by a 3/4 vote of the congregation

63. At a congregational meeting called to remove a pastor, the District Coordinator may send an observer if the congregation or Board of Directors so desire. True or False (circle one).

64. Board members, except the pastor, hold office for three years. True or False (circle one).

65. The Board of Directors shall consist of _____to_____members (including the pastor) of the local congregation.

66. The By-laws state that the Board of Directors shall elect from its membership a clerk and treasurer. True or False (circle one).

67. Study groups are established by authorization of (choose one):

[ ] a. The District Coordinator
[ ] b. The District Coordinator and District Board of Home Missions
[ ] c. The Board of Elders
[ ] d. all the above.

68. The worship coordinator of a study group is (choose one):

[ ] a. appointed by the District Coordinator
[ ] b. appointed by the District Coordinator with the approval of the Elders
[ ] c. elected by the people with the District Coordinator
[ ] d. appointed by the District Coordinator with the approval of the District Board of Home Missions

69. A study group may petition to become a mission (choose one):

[ ] a. after three months
[ ] b. when they have 25 active persons
[ ] c. when they are receiving adequate financial support to maintain the work of a mission
[ ] d. all of the above

70. Mission status is recognized by (choose one):

[ ] a. the District Coordinator
[ ] b. the District Board of Home Missions
[ ] c. the Board of Elders
[ ] d. all the above

71. A mission may appoint an interim pastor (choose one):

[ ] a. selected by members of the mission
[ ] b. approved by the District Coordinator
[ ] c. approved by the District Board of Home Missions
[ ] d. all of the above

72. A mission may petition to become a chartered church when they meet certain requirements, one of which is (choose one):

[ ] a. been a mission for 6 months
[ ] b. have 40 active members
[ ] c. able to financially support a pastor and a program of church activity.

73. The Board of World Church Extension shall consist of those appointed by the Board of Elders as Coordinators of Church Extension. True or False (circle one).

74. The Board of Elders may take steps toward revoking the charter of churches who refuse to participate in the General Conference of the Fellowship. True or False (circle one).

75. Study groups who do not comply with the By-laws may be dissolved by the District Coordinator and Board of Home Missions. True or False(circle one).

76. The By-laws make provision for the disposal of property held by local church groups which disband. True or False (circle one).

77. The following is required for membership in MCC (choose one):

[ ] a. instruction in the beliefs of the church
[ ] b. baptism
[ ] c. a rite of attaining membership
[ ] d. all the above

78. Once a year the Board of Directors is required to review the membership list to determine who is active and who is inactive. True or False (circle one).

79. Each local church and mission must hold a service of public worship every Sunday. True or False (circle one.)

80. The By-laws state that Holy Communion must be offered (choose):

[ ] a. at all Sunday services
[ ] b. each Sunday
[ ] c. whenever the pastor decides
[ ] d. all of the above

81. Due to By-laws revisions in 1977, the General Conference will now be held each year. True or False (circle one).

82. The By-laws state that the General Conference of the UFMCC is that body consisting of the following four categories:

1. _____
2. _____
3. _____
4. _____

83. The By-laws do not use the "b-cameral", but it is true that there are two houses in the General Conference, one consisting of lay delegates, and the other consisting of professional clergy and Elders. True or False (circle one).

84. District Conferences must be held at least _____ time(s) per year, but no more than _____ time(s) per year.

85. The boundaries of districts are defined by (choose one):

[ ] a. the Board of Elders
[ ] b. the Board of District Coordinators
[ ] c. District Conferences
[ ] d. all of the above

86. Resolutions passed at District Conferences (choose one):

[ ] a. are advisory to church bodies in that district
[ ] b. are binding on church bodies in that district
[ ] c. must be ratified by a majority of the churches in that district
[ ] d. must be submitted to the General Conference

87. Each local church body must hold an annual congregational business meeting. True or False (circle one).

88. The By-laws require that an offering shall be received for the church at any service of public worship. True or False (circle one).

89. The By-laws state that the offering "shall be banked by the church treasurer". True or False (circle one).

90. It is mandatory for churches, and recommended for missions and study groups, to tithe 10% to the Fellowship. True or False (circle one):

91. In order to become effective, amendments to the By-laws must be passed by (choose one):

[ ] a. a 2/3 vote of General Conference
[ ] b. a majority vote of both houses of General Conference (lay and clergy)
[ ] c. a 2/3 vote of both houses of General Conference (lay and clergy)
[ ] d. a majority vote of all UFMCC clergy and all UFMCC lay delegates

92. All powers not delegated in the UFMCC By-laws are reserved to _____

END

UFMCC
3/79

I.D. No. _____

PROFICIENCY EXAMINATION FOR THE PROFESSIONAL MINISTRY
Universal Fellowship of Metropolitan Community Churches

SERMON CONSTRUCTION, Part 1

NOTE: You may use a Bible during this examination, but no other aids.

Choose one of the sutuations numbered 1 through 4 below. Then choose a Biblical passage(s) as the basis for a sermon you would deliver in this situation. Do a BRIEF exegesis of that passage(s). Indicate why it helps to illuminate the situation in which you are preaching and how you will use that passage(s) in your sermon. Then develop a detailed sermon outline, with Introduction, Body, and Conclusion. Be sure that the points you make in the Body are coherent and logically follow each other.

1. The Sunday after the defeat of a referendum in your city relating to civil rights on the basis of sexual/affectional preference.

2. A Sunday in Advent.

3. Sunday evening worship after the immersion baptism of eight people in your congregation.

4. Evangelism Sunday.

You have one hour and fifteen minutes to construct this sermon outline. Attach additional pages to this form if needed, making sure that your identification number appears on each page.

UFMCC
3/79

I.D. No. _____

PROFICIENCY EXAMINATION FOR THE PROFESSIONAL MINISTRY
Universal Fellowship of Metropolitan Community Churches

SERMON CONSTRUCTION, Part 2

NOTE: You may use a Bible during this examination, but no other aids.

Choose a SECOND situation numbered 1 through 4 below. Repeat the process that was followed in Part 1 of this examination. Choose a Biblical passage(s) as the basis for a sermon you would deliver in this situation. Do a BRIEF exegesis of that passage(s). Indicate why it helps to illuminate the situation in which you are preaching and how you will use that passage(s) in your sermon. Then develop a BRIEF sermon outline including only the main points. The outline does not have to be as detailed as the outline requested in Part 1 of this examination. Be sure that the points you make are coherent and logically follow each other.

1. The Sunday after the defeat of a referendum in your city relating to civil rights on the basis of sexual/affectional preference.

2. A Sunday in Advent.

3. Sunday evening worship after the immersion baptism of eight people in your congregation.

4. Evangelism Sunday.

You have one hour to construct this sermon outline. Attach additional pages to this form if needed, making sure that your identification number appears on each page.

UFMCC
3/79

I.D. No. _____

PROFICIENCY EXAMINATION FOR THE PROFESSIONAL MINISTRY
Universal Fellowship of Metropolitan Community Churches

BIBLE CONTENT

NOTE: This is a "closed-book" section of the examination; no aids may be used. You have one hour to complete this section.

1. Cross out any of the following books that are NOT in the Old Testament.

Hezekiah	Daniel	Amos	Micah	Joel	Nahum
Exodus	Genesis	Malachi	Hananiah	Josuha	Habakkuk
Judges	Hosea	1 Chronicles	Ruth	1 Kings	Esther
Jonah	Ezra	2 Chronicles	Lamentation	2 Kings	Zephaniah
Psalms	Gideon	Song of Solomon	Proverbs	3 Kings	Job
1 Samuel	Leviticus	1 Wisdom	Numbers	Hebrews	Haggai
2 Samuel	Obadiah	2 Wisdom	Isaiah	Nehemiah	Deuteronomy
Zechariah	Ecclesiastes	Ezekiel	Jeremiah		

2. With these non-Biblical books ommited (Question 1), the number of books in the Old Testament is _____.

3. Cross out any of the following books that are NOT in the New Testament.

John	Tobit	Philip	1 Clemet	1 Thessalonians	Stephen
Jude	Titus	Macedonians	2 Clemet	2 Thessalonians	1 John
Revalation	Mark	Philippians	Thomas	3 Thessalonians	2 John
Philemon	Romans	Galations	Isaiah	James	3 John
1 Peter	1 Corinthians	Ephesians	Luke	1 Timothy	Hebrews
2 Peter	2 Corinthians	Colossians	Acts	2 Timothy	Matthew

4. With these non-Biblical books omited (Question 3), the number of books in the New Testament is _____.

5. The Hebrew Scriptures were divided into the following three groupings: the _____. the _____, and the _____.

6. The Pentateuch includes which books? _____

7. Other names for the Pentateuch are the _____ or the _____. Of all the sacred writings of ancient Israel, this was considered Israel's Scripture par excellence.

8. Which Old Testament book is a love sonnet? _____.

9. Which Old Testament book was the hymnbook and worship book of ancient Israel? _____.

10. Who were the three "major" prophets in the Old Testament? _____, _____, and _____.

11. The story of Moses leading the Israelites out of Egypt is told in the Book of _____.

12) The story of Noah and the flood is told in the Book of _____.

13) The Persian queen _____ was a "closet Jew" who "came out" to save her people. Her story is told in the Book of _____.

14) The Book of Genesis says that in order to meet the universal human predicament of estrangement from God, God took action and called _____ and promised him that his descendents would be a means of blessing for all of humankind. Thus the deliverance of this man's descendants, the _____, from bondage must be seen in the context of God's redemptive concern to bring all of humankind back to God.

15) In what Old Testament book are the stories of Samson, Deborah, and Gideon found?

16) What change in the government of ancient Israel about 1000 B.C. changed their theology and self-understanding?

17) Who was regarded as the model King in ancient Israel, the one to which all future generations looked back to as a type for the Messiah to come?

18) The prophet _____ walked around naked for three years to show the Israelites the foolishness of trusting in foreign alliances.

19) The prophet _____ felt called by God while still a youth to speak in God's name. He told his fellow Judeans to surrender, to submit to the yoke of Babylon, and he was consequently condemned and imprisoned as a traitor.

20) The fall of the city_____ and the destruction of the _____ at the hand of the Babylonians had a shattering effect on the Israelite religion of that time.

21) The prophet-author of Isaiah 40-55 speaks words of comfort to the Judeans in exile in _____. He tells them that they will soon be_____by the Persian ruler ~~of~~ Cyrus.

22) What two leaders helped the Jews to restore themselves as a nation after their exile? _____ and_____.

23) From what time in Israel's history does the Passover Feast stem?

24) What age-old problem does the Book of Job deal with?

25) The decisive salvation-liberation event of the Old Testament is: (choose one)

a. deliverance from the Exile
b. the fall of Jerusalem
c. the Exodus
d, the building of the Temple

27) The name "Adam" means _____ and therefore Adam is a representative figure for all people of every age.

28) The apostle Paul calls _____ the "new Adam" or the "second Adam."

29) Which New Testament books are regarded by most scholars to have been written first? (choose one)

A. the letters of Paul
B. the Gospels
C. the letters of Peter

30) Which one of the Gospels is regarded by most scholars to have been written first?

A. Matthew
B. Mark
C. Luke
D. John

31) Which one of the Gospels has the strongest Jewish-Christian orientation?

A. Matthew
B. Mark
C. Luke
D. John

32) Which one of the Gospels makes the greatest outreach to the poor, outcast, foreigners, and second-class citizens?

A. Matthew
B. Mark
C. Luke
D. John

33) Which one of the Gospels refers to Jesus as the "Logos" or Word of God?

A. Matthew
B. Mark
C. Luke
D. John

34) In which Gospel does the "Messianic Secret" (Keeping the Messiahship of Jesus a secret until the right time) play a major role?

A. Matthew
B. Mark
C. Luke
D. John

35) Which one of the Gospels records a chapter-long intercessory prayer of Jesus for his followers?

A. Matthew
B. Mark
C. Luke
D. John

36) Which one of the Gospels concludes with the Great Commission to go and make disciples of all nations, baptizing and teaching?

A. Matthew
B. Mark
C. Luke
D. John

37) Which Gospels have stories of the birth of Jesus?

A. Matthew
B. Mark
C. Luke
D. John

38) Which Gospels record the Lord's Prayer?

A. Matthew
B. Mark
C. Luke
D. John

39) In which Gospel is the Lord's Prayer recorded in the form most nearly like our present form of the prayer?

A. Matthew
B. Mark
C. Luke
D. John

40) The written Gospels were a substitute for the _____ who as long as they lived were living books for the early church.

41) Which New Testament book relates the birth and growth of the early Church?

42) Which New Testament book presents visions of the end time couched in symbolic language (monsters, code numbers, etc.)?

43) Which of the Gospel writers wrote a two-volume work? _____ The two books that make up this two-volume work are _____ and _____ .

44) In which New Testament book is Jesus recorded as saying, "I am the way, the truth, and the life."

45) Which New Testament book presents a vision of the New Jerusalem?

46) In Biblical studies, "Q" refers to a collection of the _____, which both Matthew and Luke drew upon.

47) When Peter and the other disciples announce to Jesus that they know that he is the Christ, Jesus tells them what kind of Messiah he is. Jesus says that he must _____ and _____ before his time of glory comes.

48) "Messiah" or "Christ" means _____ .

49) In which of Paul's letters is his famous chapter on love? (choose one)

A. Romans
B. Galatians
C. 1 Corinthians
D. 2 Corinthians

50) In which of Paul's letters is his famous chapter on the resurrection? (choose one)

A. Colossians
B. 1 Corinthians
C. 2 Timothy
D. Philippians

51) The New Testament word for church is "ekklesia" and it literally means: (choose one)

A. holy ones
B. the living temple
C. called out
D. covenant people

52) The criteria that the Church used in accepting books into the New Testament canon was not the value or orthodoxy of their contents, but whether or not they were _____ .

53) Which four New Testament books record Jesus' institution of the Eucharist or the Lord's Supper?

54) Most of the Old Testament was written in the_____language.

55) Most of the New Testament was written in the_____ language.

56) Biblical hermeneutics (interpretation) tells us that before we can understand and apply a Biblical text to our day, we must first_____ .

	Book	Historical Highlight	Leader
1.	Exodus		
2.			
3			
4.			
5.			
6.			
7.			
8.			
9.			
10.			

PROFICIENCY EXAMINATIONS ANNOUNCED

FOR APPLICANTS FOR THE PROFESSIONAL MINISTRY

The MCAC Sub-committee on Standards met in St. Louis, Missouri in January of 1979 to continue their work begun more than two years earlier. The task was the development of a statement of standards and requirements for the professional ministry of the UFMCC.

Pursuant to the MCAC report to General Conference VIII the first year was devoted to planning and discussion. Realizing the value of lay as well as clergy input, interim reports were published and circulated as resource material to be discussed in local congregations. Discussions were facilitated at both Eastern and Western Ministers' Conferences in 1978. In April of 1978 preliminary working copies of the proposed standards were distributed through each pastor, church clerk, district coordinator and member of the Committee on Lay Concerns. District Coordinators were requested to facilitate workshop discussions during their district conferences. Responses were solicited for input to the MCAC meeting in July of 1978.

After reviewing the input from across the Fellowship, in accordance with its responsibilities outlined in the UFMCC By-laws, the MCAC announced the revised "Requirements for the Professional Ministry", along with recommended procedures for their implementation, prior to the September meeting of the Board of Elders. Announcement of both the Requirements and Procedures was distributed along with the September 1978 Board of Elders' Minutes.

An explanation of the PROFICIENCY EXAMS, included in the REQUIREMENTS FOR THE PROFESSIONAL MINISTRY follows:

All persons seeking to become professional ministers within the UFMCC and applying for their initial licenses must first pass certain proficiency examinations. These proficiency examinations are in the areas of Bible, Church History/Theology, Practical Theology, and UFMCC Polity. The Standards Sub-committee of the MCAC has prepared these examinations in consultation with Samaritan Theological Institute, and they will be administered in all districts of the UFMCC in the U.S. and Canada on Friday, March 30, and Saturday, March 31, 1979. The two-day testing period will be monitored by members of the District Review Committee (DRC) in each district. Candidates for the licensed ministry should contact their District Coordinator to find out the two locations in each district where the examinations will be offered.

The cost of the examinations is $10 per person, which will be used to cover duplicating, postage and grading. Checks or money orders should be made payable to "Samaritan Theological Institute" (STI) and must be received prior to taking the examinations. The Standards Sub-committee has requested that four STI faculty members be the readers for these examinations and grade the examinations pass or fail.

For 1979, two of the proficiency examinations (Church History/Theology and Practical Theology) will be combined, and thus there will be three proficiency examinations this year. Candidates must pass all three examinations before they will be considered by their DRC's for licensing this year. A description of the three examinations follows.

Bible

The Bible examination will be divided into three parts: an objective test on Bible content (closed book); an exegisis of selected scriptural passages (open book); and sermon construction. The Bible content test will include such areas as the books of the Bible, major Biblical figures and events, location of key passages, etc. In the exegisis section, the candidate will be asked to exegete two passages, one from the Old Testament and one from the New Testament. Questions to be considered are: What is the meaning of this passage in terms of context? (author, audience, message of book, place, time, etc). What is the contemporary significance of the meaning of this passage? How could one use it as the basis of a sermon in 1979? The candidate will of course use a Bible and is free to bring any textbooks, handbooks, commentaries, and dictionaries (s)he wishes. An awareness of different theological positions in Biblical interpretations should be shown by one's choice of resources. For 1979, the Old Testament passage to be exegeted will be from the Book of Jeremiah, and the New Testament passage from the Gospel According to John.

In sermon construction, the candidate is expected to use a Bible during the period but no other aids. A number of situations will be provided, and the candidate will be asked to choose two of those situations, choose a Biblical passage(s) as the basis for a sermon for each of these situations, do a brief exegesis of the passage(s), indicate why it helps to illuminate the situation in which one is preaching

and how one will use that passage(s) in the sermon, and then develop a sermon outline for each of the two situations. One of these situational sermon outlines will be detailed with introduction, body and conclusion, and the other may be brief, including only the main points. Examples of situations to choose from are: Maundy Thursday, the funeral of a prominent gay spokesperson in your city who died suddenly of a heart attack and who had not been involved in MCC or any other church, or Samaritan Sunday.

Church History/ Theology / Practical Theology

The primary concern is that the candidate be able to use, apply and interpret the Christian faith/ tradition/heritage in practical ministry situations. Questions will be essay in nature and will cover counseling, teaching, administration and evangelism/outreach. In counseling, the candidate will be asked general questions about their views of counseling, the role of pastor as counselor, the ability to do self-evaluation, how to handle difficult counseling problems, etc. In teaching, the candidate will be given hypothetical situations in which lay persons ask questions about Christian doctrines, sacraments, history, other Christian traditions,the role of clergy, etc. The candidates will then explain in detail how they would respond to such questions. Example questions might be: How can Christ be both divine and human? How did the Christian Church ever come up with that? Does Christianity have anything positive to say about sexuality? What is the MCC understanding of baptism? What is the difference between the Roman Catholic and Protestant understandings of the sacraments?

In administration, the candidates will be asked their views of pastoral roles and responsibilities, how the work of a local church is carried out, working with staff and committees, conflict resolution, etc.

In evangelism/outreach, the candidates will be asked to draw up a model plan of evangelism for a local church.

UFMCC Polity

This will be based upon the current UFMCC By-laws (revised 1977); the book, *The Lord is My Shepherd and He Knows I'm Gay* (the historical portions related to the founding of MCC); and the brochure, "The Universal Fellowship Today." The examination will include objective questions on the By-laws and essay questions on the history and structure of the UFMCC. (A good way to prepare for this UFMCC Polity examination would be to take the STI correspondence course, "UFMCC Polity," but this is not required. The cost of this correspondence course is $40 per person.)

The Standards Sub-committee which met January 2-5 in St. Louis, Missouri, consists of the Rev. John Gill, chairperson (MCC Ft. Lauderdale, Fl); the Rev. Roy Birchard (MCC St. Louis, MO); the Rev. James Glyer (MCC Kansas City, MO). In addition to producing the proficiency examinations, the sub-committee also developed the necessary application forms and instructions for district review committees. It is assumed that this is a starting-point, and in-put based upon experience will be welcomed for future revisions.

According to the Rev. Gill, "The general intent of the new standards, of which the proficiency examinations are a portion, is to provide the Fellowship with trained, competent, professional clergy for our future growth and ministry." †

SAMARITAN EXTENDED STUDIES
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I would like to order the following materials from Samaritan Extended Studies (indicate number of copies desired):

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To receive free of charge SALT OF THE EARTH RESOURCES (SOTER), the resource bulletin of Samaritan Extended Studies, write to: UFMCC Mailing List, 5300 Santa Monica Blvd., Suite 304, Los Angeles, CA 90029-9990; and ask to be placed on the mailing list to receive Keeping in Touch (News & Notes from the Fellowship Offices) and SOTER.

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Edited by: The Rev. Jeffrey Pulling, M.Div., Ph.D.
Coordinator of Samaritan Extended Studies
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MARCH 1983 EVANGELISM

SALT OF THE EARTH RESOURCES (SOTER) is a resource bulletin published by Samaritan Extended Studies. SOTER presents resources for Christian ministry. A different area of ministry is covered each month. Contributions of both written and financial nature are encouraged. SOTER (sō-tər) is Greek for Savior. To continue the ministry of our Savior, we must share with each other our resources.

It is natural for people to share what is important and moving to them. The same is true in Christian life. Sharing one's faith in both speech and action should be as natural as breathing. This issue of SOTER focuses on evangelism. The following are resources of which the editor of SOTER is aware. When you are ordering any of these resources from the agencies and publishers mentioned here, tell them that you were referred by SALT OF THE EARTH RESOURCES, an educational resource bulletin for the Metropolitan Community Churches. Please share with SOTER your comments and reactions. Are these resources helpful to you? What other evangelism aids and resources have you developed or discovered? Please share what you know with SOTER and your other UFMCC colleagues.

NEW RESOURCE AVAILABLE FROM SAMARITAN EXTENDED STUDIES

A series of six workshops entitled Sharing You and Your Faith is now available to encourage and stimulate faith-sharing in the UFMCC. The idea behind these sequential workshops is interpersonal evangelism - sharing oneself and sharing one's faith. Workshop activities include Biblical study, psychological/sociological study, group presentations, sharing in small groups and in pairs, disclosure activities, role playing, etc. The workshops have been compiled by Dr. Jeffrey Pulling, Coordinator of Samaritan Extended Studies.

Some of the themes explored in the workshops are: opening up to others, caring and trust, advantages of opening up, barriers to self-disclosure, taking a risk, knowing oneself, being sensitive to other people, understanding human needs and motives, growth in faith process, adopting a new idea and making it one's own, sharing one's faith through friendship, blocks to friendship, interaction with friends, being who one is, talking about one's faith and spiritual matters, knowing the right time to share, and sharing what is meaningful and important.

A detailed outline of all six workshops (18 pages) comprises the packet called Sharing You and Your Faith. It is available for US$5.00 from Samaritan Extended Studies, 11 Columbia Street, Hartford, CT 06106. These workshop outlines are designed for both leader/facilitator and all participants. For orders of ten or more packets, the price is reduced to US$4.00

RECOMMENDED BOOKS ON EVANGELISM

Fackre, Gabriel, Do and Tell: Engagement Evangelism in the 70's, Wm. B. Eerdmans Publishing Co., 1973.
Doing as well as speaking the Good News.

Fackre, Gabriel, Word in Deed: Theological Themes in Evangelism, Wm. B. Eerdmans Publishing Co., 1975.
Getting the Story straight: What does the Christian have to say?
Getting to the Story: How do we use the Bible, church traditions, and our experience?
Getting the Story out: How did the earliest Christians evangelize?
Getting the Story in: What changes take place as people internalize the Good News?

Hale, J. Russell, The Unchurched: Who They Are and Why They Stay Away, Harper & Row.

Hendrick, John, Opening the Door of Faith: The Why, When, and Where of Evangelism, John Knox Press, 1977.
An exploration of what faith is, when are people ready for it, and how a congregation may pass it on.

Hunter, George III, The Contagious Congregation: Frontiers in Evangelism and Church Growth, Abingdon Press, 1979.
A presentation of evangelism as calling people to become lifelong disciples of Christ Jesus. Suggestions of how to use the resources of the actual message, fellowship with others, and service to those in need to communicate the Gospel to both receptive and resistant people.

Neville, Joyce, How To Share Your Faith Without Being Offensive, Seabury Press, 1979.
A guide to intelligent faith sharing based upon the concept that Christianity is imparted effectively to others only with wisdom and love and in freedom.

Rauff, Edward, Why People Join the Church, Pilgrim Press.

Read, David, Go and Make Disciples: The Why and How of Evangelism, Abingdon Press, 1978.

Sweazy, George, The Church As Evangelist, Harper & Row, 1978.

Syrdal, Rolf, Go, Make Disciples, Augsburg Publishing House.

SCRIPTOGRAPHIC BOOKLETS

Channing Bete Company publishes a huge variety of short illustrated booklets. Three of these booklets that are helpful for witnessing to the Christian faith are About Christianity, About Jesus Christ, and Your Christian Mission. These booklets, which are ecumenical in focus and simply written, sell for only 39¢ each. Write Channing Bete Co., Inc., 200 State Road, South Deerfield, MA 01373; or call toll free 1-800-628-7733.

THE CENTER FOR EXPERIENTIAL THEOLOGY

The Center for Experiential Theology (The Urban Life Center, 1101 O'Farrell St., San Francisco, CA 94109) offers Faith-Sharing: Evangelism, a guidebook for workshops in experiential theology. The cost for each guidebook is $4.00.

UNITED CHURCH OF CHRIST RESOURCES FOR EVANGELISM AND OUTREACH

This mainline Protestant denomination has a workbook specifically designed for its own use but which may be adapted for MCC purposes.

Evangelism and Membership Growth Resources Workbook includes "Strategies for Church Growth", "Small Church Ministry in the UCC", "Visitation Evangelism", "The Basics of Evangelism and Church Growth", "Paul As Apostle - A Role Model for Church Evangelization", and media/advertising guides. Cost is $12.00. Order from Church Leadership Resources, 1400 N. Seventh St., St. Louis, MO 63106. Make check payable to Church Leadership Resources.

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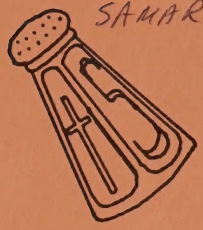
SAMARITAN

SALT OF THE EARTH RESOURCES



"You are the salt of the earth" (Matthew 5:13).

You are the ones who can flavor the world
with something different than it now knows.

Resources for the ministries of laity and clergy in the UFMCC and other churches.

Edited by: The Rev. Jeffrey Pulling, M.Div., Ph.D.
Coordinator of Samaritan Extended Studies
Consultant on Ministry Resources
11 Columbia Street
Hartford, CT 06106

JULY 1983 CHRISTIAN SEXUALITY

SALT OF THE EARTH RESOURCES (SOTER) is a resource bulletin published by Samaritan Extended Studies. SOTER presents resources for Christian ministry. A different area of ministry is covered each issue. SOTER (sō-tər) is Greek for Savior. To continue the ministry of our Savior, we must share with each other our resources.

One of the ongoing concerns of our Fellowship is to develop a Christian theology of sexuality. One of our earliest theological statements, the Six Questions and Responses of FFO in 1976, states:

> "Human sexuality has been MCC's point of entry or 'door' to our mission. This church came into existence affirming that homosexuality is a valid manifestation of the divine creation of human beings in the image and likeness of God. Thus, sexuality is a gift of God. From the beginning MCC has preached that gay people, along with all people, share the benefits of God's grace."

If our sexuality helps us to understand what we are about as a church, then it is vital that we look at our sexuality and our Christian faith together. We must ask ourselves such questions as: How does being a Christian affect who I am as a sexual being? How does being a sexual person (especially a homo-erotic person) affect my self-understanding and calling as a Christian?

This issue of SOTER focuses on Christian sexuality. The following are resources of which the editor of SOTER is aware. Please share with SOTER your comments and reactions. Are these resources helpful to you? What other resources have you developed or discovered? Please share what you know with SOTER and your other UFMCC colleagues.

RESOURCE LIST AVAILABLE AT GENERAL CONFERENCE

Resources for Developing a Christian Theology of Sexuality has been compiled by this editor for the Faith, Fellowship, and Order Commission of the UFMCC. It includes books on sexuality and spirituality, books on gay/lesbian sexuality and spirituality, FFO resources, sexuality/spirituality resource people within MCC, and sexuality/spirituality resource people beyond MCC.

This resource list will be available free at General Conference in Toronto (July 1983) from FFO and Samaritan Extended Studies. Individual copies may be ordered after that time from Samaritan Extended Studies for $4.00 each (includes postage and handling). Checks should be in U.S. funds and payable to Samaritan Extended Studies.

FFO RESOURCES

One of the tasks of the UFMCC's Faith, Fellowship, and Order Commission is to provide the means for members of the UFMCC to explore and develop a Christian theology of sexuality. In addition to the above resource list, FFO offers the following: study questions for a

Christian theology of sexuality (to be presented at General Conference, July 1983); FFO articles in each issue of Journey magazine on some aspect of sexuality/spirituality; and three different FFO workshops (described in the May issue of SOTER). For more information about these FFO resources or to have the workshops offered in your local congregation or District, contact the lay and clergy representatives from your District to FFO. If you do not know who they are, contact the Chair of FFO: The Rev. Jennie Boyd Bull, MCC Baltimore, P.O. Box 1145, Baltimore, MD 21203, (301) 523-6363.

WORKSHOP IDEAS FROM SOTER

INTEGRATING OUR SEXUALITY AND OUR CHRISTIAN FAITH

The following workshop ideas are three different ways of looking at our sexuality and our spirituality together. They would be appropriate for groups considering a theology of sexuality and/or the ethics/morality of sexuality.

(1) LOVE COMMANDMENTS

You shall love God with all your heart, soul, mind, and strength; and you shall love your neighbor as yourself. These two most important commandments, when applied to sexuality, mean (among other things):

(a) Love and worship God, not sex.
(b) Love with all your being; make your sexual decisions as a whole integrated being, considering your total health and well being (feelings, body, mind, spirit, etc.).
(c) Love others as yourself - mutuality in all relationships, not dominance, coercion, or self-indulgence.

Group Discussion: How do you respond to this application of the love commandments to sex? If love really is the guiding norm for all Christian behavior, is this the way to apply it to sexual decisions? Love is the ideal; how do get there?

---

(2) FIVE MODES OF BEING

The story of the Hebrew people in the Old Testament gives us a model for looking at all of life. The following are the five major stages or modes that the Hebrew people went through:

(a) Exodus from bondage in Egypt - liberation from bondage, freedom.
(b) Wandering in the wilderness.
(c) Settling in the Promised Land - "settling in".
(d) Exile away from the homeland - sense of not belonging.
(e) Return to the homeland - restoration, chance to start again.

Group Discussion: These five modes of being are applicable to all of human life, including sexuality. In which mode are you in terms of your sexuality? Is this the same mode as the rest of your life?

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(3) THE SEARS-ROEBUCK CATALOG STYLE OF SEXUAL ETHICS

The British theologian Norman Pittenger says that it may be more helpful to look at sex as good-better-best, than to judge it as right and wrong, or good and bad.

(a) Good - Physical sexual relationships are good.
(b) Better - They are better when set in the context of caring.
(c) Best - They are best when they are set in a relationship where the two people are moving toward genuine fulfillment in an honest, open, loving relationship.

Group Discussion: Is this good-better-best distinction illuminating or helpful for you? Does it more accurately describe sex to you than do right and wrong and good and evil? Is your sex good, better, or best? Why? Is sex ever bad or harmful?

SOTER (SAMARITAN)

SALT OF THE EARTH RESOURCES

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Edited by: The Rev. Jeffrey Pulling, M.Div., Ph.D.
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11 Columbia Street
Hartford, CT 06106

MARCH 1983 EVANGELISM

SALT OF THE EARTH RESOURCES (SOTER) is a resource bulletin published by Samaritan Extended Studies. SOTER presents resources for Christian ministry. A different area of ministry is covered each month. Contributions of both written and financial nature are encouraged. SOTER (sō-tär) is Greek for Savior. To continue the ministry of our Savior, we must share with each other our resources.

It is natural for people to share what is important and moving to them. The same is true in Christian life. Sharing one's faith in both speech and action should be as natural as breathing. This issue of SOTER focuses on evangelism. The following are resources of which the editor of SOTER is aware. When you are ordering any of these resources from the agencies and publishers mentioned here, tell them that you were referred by SALT OF THE EARTH RESOURCES, an educational resource bulletin for the Metropolitan Community Churches. Please share with SOTER your comments and reactions. Are these resources helpful to you? What other evangelism aids and resources have you developed or discovered? Please share what you know with SOTER and your other UFMCC colleagues.

NEW RESOURCE AVAILABLE FROM SAMARITAN EXTENDED STUDIES

A series of six workshops entitled Sharing You and Your Faith is now available to encourage and stimulate faith-sharing in the UFMCC. The idea behind these sequential workshops is interpersonal evangelism - sharing oneself and sharing one's faith. Workshop activities include Biblical study, psychological/sociological study, group presentations, sharing in small groups and in pairs, disclosure activities, role playing, etc. The workshops have been compiled by Dr. Jeffrey Pulling, Coordinator of Samaritan Extended Studies.

Some of the themes explored in the workshops are: opening up to others, caring and trust, advantages of opening up, barriers to self-disclosure, taking a risk, knowing oneself, being sensitive to other people, understanding human needs and motives, growth in faith process, adopting a new idea and making it one's own, sharing one's faith through friendship, blocks to friendship, interaction with friends, being who one is, talking about one's faith and spiritual matters, knowing the right time to share, and sharing what is meaningful and important.

A detailed outline of all six workshops (18 pages) comprises the packet called Sharing You and Your Faith. It is available for US$5.00 from Samaritan Extended Studies, 11 Columbia Street, Hartford, CT 06106. These workshop outlines are designed for both leader/facilitator and all participants. For orders of ten or more packets, the price is reduced to US$4.00

RECOMMENDED BOOKS ON EVANGELISM

Fackre, Gabriel, Do and Tell: Engagement Evangelism in the 70's, Wm. B. Eerdmans Publishing Co., 1973.
Doing as well as speaking the Good News.

Fackre, Gabriel, Word in Deed: Theological Themes in Evangelism, Wm. B. Eerdmans Publishing Co., 1975.
Getting the Story straight: What does the Christian have to say?
Getting to the Story: How do we use the Bible, church traditions, and our experience?
Getting the Story out: How did the earliest Christians evangelize?
Getting the Story in: What changes take place as people internalize the Good News?

Hale, J. Russell, The Unchurched: Who They Are and Why They Stay Away, Harper & Row.

Hendrick, John, Opening the Door of Faith: The Why, When, and Where of Evangelism, John Knox Press, 1977.
An exploration of what faith is, when are people ready for it, and how a congregation may pass it on.

Hunter, George III, The Contagious Congregation: Frontiers in Evangelism and Church Growth, Abingdon Press, 1979.
A presentation of evangelism as calling people to become lifelong disciples of Christ Jesus. Suggestions of how to use the resources of the actual message, fellowship with others, and service to those in need to communicate the Gospel to both receptive and resistant people.

Neville, Joyce, How To Share Your Faith Without Being Offensive, Seabury Press, 1979.
A guide to intelligent faith sharing based upon the concept that Christianity is imparted effectively to others only with wisdom and love and in freedom.

Rauff, Edward, Why People Join the Church, Pilgrim Press.

Read, David, Go and Make Disciples: The Why and How of Evangelism, Abingdon Press, 1978.

Sweazy, George, The Church As Evangelist, Harper & Row, 1978.

Syrdal, Rolf, Go, Make Disciples, Augsburg Publishing House.

SCRIPTOGRAPHIC BOOKLETS

Channing Bete Company publishes a huge variety of short illustrated booklets. Three of these booklets that are helpful for witnessing to the Christian faith are About Christianity, About Jesus Christ, and Your Christian Mission. These booklets, which are ecumenical in focus and simply written, sell for only 39¢ each. Write Channing Bete Co., Inc., 200 State Road, South Deerfield, MA 01373; or call toll free 1-800-628-7733.

THE CENTER FOR EXPERIENTIAL THEOLOGY

The Center for Experiential Theology (The Urban Life Center, 1101 O'Farrell St., San Francisco, CA 94109) offers Faith-Sharing: Evangelism, a guidebook for workshops in experiential theology. The cost for each guidebook is $4.00.

UNITED CHURCH OF CHRIST RESOURCES FOR EVANGELISM AND OUTREACH

This mainline Protestant denomination has a workbook specifically designed for its own use but which may be adapted for MCC purposes.

Evangelism and Membership Growth Resources Workbook includes "Strategies for Church Growth", "Small Church Ministry in the UCC", "Visitation Evangelism", "The Basics of Evangelism and Church Growth", "Paul As Apostle - A Role Model for Church Evangelization", and media/advertising guides. Cost is $12.00. Order from Church Leadership Resources, 1400 N. Seventh St., St. Louis, MO 63106. Make check payable to Church Leadership Resources.

The Department of Christian Social Action of the Universal Fellowship of Metropolitan Community Churches is publishing an exciting new series of resources for local congregations and organizations. The first edition of the Let's Do The Gospel Series was published in the Fall of 1982.

Coordinating the series, which will have over 45 titles when it is completed over the next few years, is R. Adam DeBaugh, Director of the Department of Christian Social Action. The Let's Do The Gospel Series is designed to assist UFMCC congregations, other Lesbian and Gay religious groups, non-Gay religious organizations and churches, and secular social action groups, both Gay and non-Gay, in doing social action work.

Frequently, we just talk about Christian Social Action and these resources will enable people to develop programs that really help others. The UFMCC believes that the Gospel of Jesus Christ is a social action Gospel and that Christians have a unique and special call to meeting human needs. The Let's Do The Gospel Series is providing "how-to-do-it" publications on many aspects of meeting human needs.

Most of the Let's Do The Gospel Series will have three components: an explanation of the problem being addressed, outlining its dimensions and context; an exploration of the Biblical mandate for our doing the ministry; and a detailed "how-to-do-it" section that is designed to enable any sized organization to actually begin the particular ministry.

The first three editions of the Let's Do The Gospel Series are:

1.) Burnout, "Come to Me all Ye Who Labour and are Heavy Laden and I Will Give You Rest," Matthew 11: 28. $2.00

2.) Writing to Congress, "Prophesy Against the Shepherds of Israel," Ezekiel 34: 2. $1.00

3.) Coming Out!, "And the Truth Shall Make You Free," John 8: 32. $2.00

Other editions of the Let's Do The Gospel Series will include publications on political action, voter registration, straight and Gay spouses, alcoholism, chemical dependance, the physically handicapped, the deaf and hearing impaired, the blind, mentally and emotionally handicapped, transgender or transexuals, Gay and Lesbian youth, the aged, the terminally ill and dying, single people, couples (Gay and straight), feeding the hungry, prisoners, the sick, homeless people, rape victims, clothing the naked, refugees, transvestites, child abuse and incest victims, shut-ins, ministering to the clergy, the draft and conscientious objection, school prayer, fund raising, local church evangelism, and handgun control.

We want your help! Please fill out the tear-off sheet on the other side of this page and send it along with as much as you can afford. The UFMCC has no budget for this important project other than what we can raise from our friends and supporters. Won't you become a part of the production of the Let's Do The Gospel Series?

Thank you!

LET'S DO THE GOSPEL SERIES

We need your assistance in making the Let's Do The Gospel Series a reality. Any sized contribution will be helpful. If every person who hears about the series contributes just $10, we can be well on our way to publishing the entire series. Please help by sending your tax deductible contribution to:

The UFMCC Department of Christian Social Action
8301 - 16th Street, Apt. 201
Silver Spring, Maryland 20910

301/585-3330

_____ Yes! I want to be a part of the Let's Do The Gospel Series. Enclosed is my contribution of $_____. Please send me a copy of each of the first five in the series.

Name: _____

Address: _____

City: _____ State _____ Zip _____ Phone _____

keeping in touch

News and Notes from the
Fellowship Offices
5300 Santa Monica Blvd., Ste. 304
Los Angeles, CA 90029-9990
(213) 464-5100

TOP 20 TITHES
Received by January 15
(In Amount Given)

MCC in the Valley, N. Hollywood, CA	$1854.92
MCC of the Resurrection, Houston, TX	1224.23
MCC Long Beach, CA	790.30
MCC Los Angeles, CA	712.38
MCC New York, NY	500.73
Golden Gate MCC, San Francisco, CA	454.73
MCC Tampa, FL	413.46
Agape MCC of Ft. Worth, TX	382.57
MCC Vancouver, British Columbia, Canada	354.98
Joy MCC, Orlando, FL	289.46
MCC San Jose, CA	280.74
MCC Seattle, WA	269.95
St. John's MCC, Raleigh, NC	267.81
MCC San Antonio, TX	250.39
MCC Illiamo, Quincy, IL	247.88
All God's Children MCC, Minneapolis, MN	223.77
DeColores MCC, Los Angeles, CA	187.73
Holy Spirit MCC, Des Moines, IA	181.74
MCC Springfield Family, Springfield, MO	168.35
Divine Redeemer MCC, Glendale, CA	154.31

OUR APOLOGIES

THE DECEMBER PER CAPITA GIVING WILL APPEAR IN NEXT MONTH'S COPY OF "KEEPING IN TOUCH."

Is the JOURNEY *your* home? Get JOURNEY delivered right to your door with a subscription - only $16.80 for U.S., Canada and Mexico. $20.80 for our groups overseas.

The minutes from the June Elders Meeting have been mailed. If you have not received yours, please let us know. The October minutes will be published in March.

ATTENTION ALL CLERGY AND CHURCH CLERKS

We are in the process of updating the Directory of Congregations and Clergy. We need accurate records of Congregations and Clergy. This includes ALL mailing addresses, phone numbers, worship coordinators, Pastors, meeting places and times, group status, and UPS street addresses. Please furnish us with this information ASAP. Send to:

UFMCC Mailing Lists
5300 Santa Monica Blvd., Ste. 304
Los Angeles, CA 90029

ATTENTION ALL CLERGY AND CHURCH CLERKS

If you have a mailing that goes to all Churches and/or Clergy, please contact Phil at the Fellowship Headquarters so that we may schedule a "piggyback" mailing with one of our regular mailings.

DID YOU KNOW? The UFMCC has obtained a very good insurance package. Does your pastor/church administrator need health insurance? Write: UFMCC Insurance Administrator, c/o the General Offices for complete details and premiums.

UPDATE SEC - The SEC Management announced that Rev. Lucia Chappell will be on leave from the school from February 1, 1983 to April 1, 1983. While on leave Rev. Chappell will be doing research work and working on the Fall 1983 curriculum. Mr. Bruce Kassalow has been named Operations Manager and will work closely with the Management Team in the over-all administration of the school while Rev. Chappell is on leave.

HOLY WEEK SERVICES AVAILABLE FROM SAMARITAN EXTENDED STUDIES

Complete worship services for Maundy Thursday, Good Friday, and Easter Eve/Sunrise Vigil may be ordered from Samaritan Extended Studies, 11 Columbia Street, Hartford, CT 06106. All three services follow the Passion and Resurrection Story according to Mark's Gospel. Included are suggested music and hymns, Call to Worship, prayers, Scripture Readings and Meditations, Benediction, Holy Communion (Maundy Thursday, Easter Eve/Sunrise), Footwashing (Maundy Thursday), Stripping of Altar and Pulpit (Good Friday), and Renewal of Baptismal Vows (Easter Eve/Sunrise). Cost is $2 for each service, or $5 for a packet of all three services (U.S.A. funds only please).

NEW WORKSHOP SERIES: SHARING YOU AND YOUR FAITH

Samaritan Extended Studies is offering a packet of six workshops on interpersonal evangelism - *Sharing You and Your Faith*. Cost is $5 per individual packet, or 4$ each for orders of ten or more (U.S.A. funds only please). Checks should be payable to Samaritan Extended Studies, 11 Columbia Street, Hartford, CT 06106.

DEAR DORA DANGEROUS DEREK DIESEL DYKE by Rev. Elder Freda Smith is now available through Samaritan Education Center.

Please send me copy(s) of DEAR DORA DANGEROUS DEREK DIESEL DYKE at the price of $5.50 per copy (price includes shipping).

Name: _____

Address: _____

City: _____

State/Province: _____

Zip/Postal Code: _____

Country: _____

California residents please add 6.5% sales tax ($0.36)

Please make all checks/money orders payable to S.E.C. All checks/money orders must be payable on a U.S. bank in U.S. funds only.

Sendto: Samaritan Education Center
5300 Santa Monica Blvd., Suite 104
Los Angeles, California 90029

GENERAL CONFERENCE UPDATE. General Conference XI will begin this year on Monday, July 11, 1983 at 8:15 a.m. with worship service. If you are planning to attend you may check into your residence hall on Sunday, July 10th after 11:00 a.m. Should you want to arrive before the 10th, you will have to make arrangements with the Proctor of the resident hall and pay for the extra time individually.

Registration will be held on Sunday starting at 12 noon. Everyone who is registered will have a packet of information and their name tag ready for them. For those who did not send in their registration before hand they may register at a separate table at this time. This will be held in the Medical Sciences Building on the campus of the University of Toronto.

There is a minimum age of 10 years for families who want to stay in the residence halls. However, we have made contact with another college that can house families with a child under 10. Write tc the Fellowship offices for information.

On Saturday, July 16th, a celebration fair will be held and special information booths will be presented by Commissions, Committees and Task Forces. Also for any Church that wishes to, there will be an opportunity to sell handcrafts and other items. The deadline to apply for a booth is April 1, 1983.

Anyone who does not wish to stay on campus in a resident hall, can obtain a list of residences and hotels near the campus by writing to Richard Ploen, Conference Coordinator, at the Fellowship Offices, 5300 Santa Monica Blvd., Suite 304, Los Angeles, CA 90029.

It is advisable to procure Canadian currency if you are not living in Canada. This may be done at a bank, currency exchange or airport. Also, when you are in Toronto you may cash checks and obtain Canadian currency at the major banks in the city.

It is important that when you arrive in or leave Canada and you are not a Canadian citizen, that you have proper identification of your citizenship. A Passport or birth certificate will be satisfactory. However, a driver's license will not be.

While being a guest on the campus of the University of Toronto, we are expected to abide by their university regulations. Drugs nor fire arms are not allowed on the campus. Smoking is not permitted in some buildings, please watch for the signs.

In general, let's remember we are representing our Church and our faith. Let's have a good time at General Conference this year.

keeping ahn in touch

News and Notes from the
Fellowship Offices
5300 Santa Monica Blvd., Ste. 304
Los Angeles, CA 90029-9990
(213) 464-5100

NOVEMBER-DECEMBER 1982

TOP 20 TITHES
Received by Oct. 15
(In Amount Given)

MCC of the Resurrection, Houston, TX	$1,633.40
MCC of Greater St. Louis, MO	723.14
MCC of Long Beach, CA	712.10
MCC San Francisco, CA	649.84
MCC Portland, OR	493.14
Church of the Holy Spirit MCC, Ft. Lauderdale, FL	401.46
Agape MCC of Ft. Worth, TX	340.49
MCC Detroit, MI	297.62
MCC Austin, TX	295.35
MCC for the Pomona Valley, Pomona, CA	283.71
MCC New York, NY	267.46
MCC San Jose, CA	237.28
MCC Wichita, KS	205.36
MCC San Antonio, TX	205.07
MCC Seattle, WA	197.98
MCC Cincinnati, OH	195.77
Casa de Cristo MCC, Phoenix, AZ	183.48
Joy MCC, Orlando, FL	181.20
MCC of Tucson, Truth Chapel Family, AZ	165.05
MCC Santa Barbara, CA	164.31

TOP 20 TITHES
Received by Oct. 15
(Per Capita)

MCC Santa Barbara, CA	$16.26
MCC Quad Cities, Davenport, IA	11.82
MCC San Jose, CA	11.29
MCC Harrisburg, Lancaster Parish, Lancaster, PA	11.01
MCC of the Desert, Cathedral City, CA	10.93
MCC of Christ the Liberator, Princeton, NJ	10.89
DeColores MCC, Canoga Park, CA	10.05
Family of Peace, Overland Park, KS	10.00
MCC Charleston, NC	9.32
MCC Anchorage, AK	9.14
MCC Ventura, CA	9.00
MCC Memphis, TN	8.83
MCC Providence, RI	8.77
MCC of the New Reformation, Columbia, MO	8.50
MCC Pittsburg, PA	8.50
Chrysalis MCC, Denver, CO	8.12
MCC Van Nuys, CA	8.07
MCC of Greater St. Louis, MO	7.98
MCC for the Pomona Valley, Pomona, CA	7.90
Pikes Peak MCC, Colorado Springs, CO	7.78
MCC of the Blue Ridge, Asheville, NC	7.73

In order to save money, this copy of Keeping in Touch has been xeroxed. Thank you for your understanding.

ELDERS MEETING UPDATE:

Congratulations: Charters were granted to New Life MCC in Tidewater, VA and Golden Gate MCC in San Francisco, CA.

Rev. Ernest La Casse was appointed District Coordinator of the Western Canadian District to replace Rev. Lloyd Greenway who resigned.

The Elders voted to move ahead with plans to hold simultaneous conferences in the same city with Dignity, International in 1987. There will be at least one day of workshops and worship together.

The Worship planner for the 1983 General Conference is Rev. Renee McCoy, Harlem MCC.

The Music Director for the 1983 General Conference will be Mr. Danny Ray from MCC Dallas.

MCC AND THE NATIONAL COUNCIL OF CHURCHES

Nine representatives from the UFMCC met with members of the Governing Board of the National Council of Churches at the Hotel Roosevelt in New York, November 3-5. During that meeting, the Governing Board voted once again to delay the vote on MCC's eligibility until at least November 1983. The motion to delay was accompanied by a comprehensive proposal to spend a "substantial" portion of the May Governing Board's meeting in forum, and small group discussions around issues related to MCC application. The MCC delegation experienced this move as a tremendous break through, as MCC people will be involved in this new process. It will create this kind of atmosphere of education and dialogue that undergrids the whole reason for MCC's application to the council. A full report on the meeting and its implications will be included in next month's issue of *Journey*. Also, an up-to-date packet on "UFMCC and the National Council of Churches" is available from the Department of Edumenical Relations for $1.50. The address is: 8301 - 16th Street, Silver Spring, MD 20910.

TOP 20 TITHES
Received by November 15
(In Amount Given)

MCC of the Resurrection, Houston, TX	$1373.70
MCC of San Francisco, CA	812.21
MCC in the Valley, No. Hollywood, CA	666.44
Church of the Holy Spirit MCC, Ft. Lauderdale, FL	660.09
MCC of Greater St. Louis, MO	546.00
MCC Portland, OR	540.59
MCC Albuquerque, NM	521.06
MCC San Jose, CA	485.07
MCC Atlanta, GA	439.79
MCC for the Pomona Valley, Pomona, CA	405.57
MCC Tampa, FL	388.76
Christ Chapel MCC, Santa Ana, CA	361.58
MCC San Antonio, TX	304.58
Agape MCC of Ft. Worth, TX	301.21
MCC Santa Barbara, CA	282.97
MCC Wichita, KS	275.54
MCC Austin, TX	268.23
Holy Spirit MCC, Des Moines, IA	260.40
Joy MCC, Orlando, FL	256.64
MCC Baltimore, MD	234.32

TOP 20 TITHES
Received by November 15
(Per Capita)

MCC Santa Barbara, CA	$20.96
MCC of Christ the Liberator, Princeton, NJ	18.11
MCC of the New Reformation, Columbia, MO	15.18
MCC Albuquerque, NM	12.96
MCC San Jose, CA	11.30
MCC Providence, RI	10.79
Church of New Hope MCC, Waterloo, IA	10.14
MCC Quad Cities, Davenport, IA	9.88
Divine Redeemer MCC, Glendale, CA	9.87
DeColores MCC, Eagle Rock, CA	9.65
MCC of Greater St. Louis, MO	9.59
Morning Star MCC, Worcester, MA	9.40
MCC of the Palms, Ft. Meyers, FL	8.95
MCC of the Blue Ridge, Asheville, NC	8.85
MCC Vancouver, British Columbia, Canada	8.70
MCC of Acadiana, Lafayette, LA	8.55
MCC Charleston, SC	8.48
MCC Pittsburgh, PA	8.22
MCC Morgantown, WV	8.18
MCC for the Pomona Valley, Pomona, CA	8.09

The Fellowship Offices has established new office hours. The new hours will be 9:00 AM to 7:00 PM (Pacific Coast Time) Monday through Friday. We do have an answering machine to answer your calls at all other times.

If you wish to submit an article for consideration in any upcoming issues of Journey, please mail them to the Fellowship Offices to arrive no later than the end of the first week of the month.

NOTICE TO ALL LAY CHURCH CLERKS
AND ADMINISTRATORS

I would like to know if any/all of you might be interested in forming a Fellowship network of lay Church Clerks and Administrators to exchange ideas and proven ways of church administration. If you are interested, please send me a letter. Philip Gallnitz, Office Administrator, UFMCC, 5300 Santa Monica Blvd., Suite 304, Los Angeles, California 90029.

Rev. Jean White reports that MCC Copenhagen was asked to leave its home of seven years at the Ecumenical Bookshop, because its identity with MCC makes it too visibly "gay." They said MCC Copenhagen must either disassociate from MCC or lose their space. The church decided to stay with MCC and looked for alternate meeting space. They found a place, but needed $800 immediately in order to secure it. Rev. Jean White and the church extension committee and churches in England raised the money in 24 hours! MCC Copenhagen's new space includes a kitchen and office space. Rejoice with them!

Eastern Clergy Conference will be held at MCC Fort Lauderdale, FL from February 14-17, 1983. Details for registration and scheduled events will follow. Stay tuned for details.